

THE
INTEREST
OF
ENGLAND

HOW IT CONSISTS IN
Vnity of the Protestant
RELIGION.

With Expedients moderate and effectuall to
establisth it by the extirpation
of the papacy.

By a Member of the House of Commons.

*Modi Entis sunt quinque,
Unum, verum, bonum, aliquid, Res. Magi.
Enchir. Metap. Cap. 2.*

LONDON,

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To the Reader.

ZEale to the service of my King and Coun-
try throngs these apprehensions to the pub-
licke, rough, and unpolisht, that they may be
Timous.

The novelty of the matter, and my knowne
dulnesse, would have prejudget a bare motion,
and buried it in the wombe : therefore rather
then a subject so considerable should perish, was
ballanc'd, I have exposed my sence (yet Dioge-
ticè, not dogmaticc, by way of inquisition
not Doctrinè) to bee at leasure pondered, and by
it, my selfe censur'd.

Troth tis, ability I pretend to none but this,
to know, that I have little ; A sufficiency perhaps
not unseasonable : However innocent and faire
endeavours are not discountenanc't, but by igno-
rance, or humour, which as they traduce giddily,
I despise ; to such whose steddy judgements, first
apprehend, then deliberate, lastly judge, I sub-
missly wayle, and from them I expect either

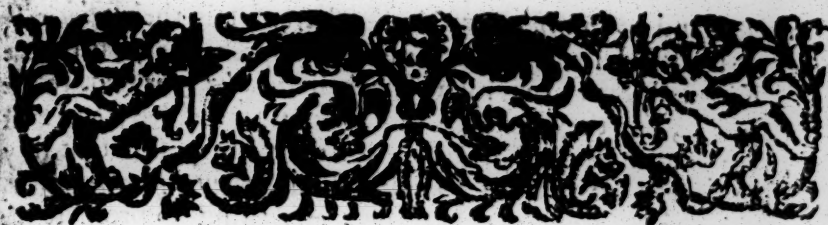
To the Reader.

*ripening of what is here, like my selfe, greene ;
or but a gentle reprehension thus; tis his error, and
thats to bee a Man ;*

*I had not thus apologiz'd, but to usher in a
modest opportunity to expresse, that in this wanton
age when the Presse riots, this as lawfull issue
is acknowledged by,*

William Constantine.

**E societ. Medii Templi,
8. Augusti 1642.**



THE Interest of England, &c.



That *mysterious* order the Society of *Jesuits* diligence not onely their *Priestly* office, but upon emergents the embroylment of a State, To eff. & which, they are trained up in exact principles, as of *Sophistry* to amuse a disputant, so of *Politicks* to subvert Interests.

The designe of the Society of *Jesuits*.

Their *supreme* designe is to reduce the whole Christian *Laitie* under one King and that of *Spaine*, the *Spirituality* under one *Pope*, as they are both under one *God*: the *Spaniard* cherishes this project with speciall countenance to that Society, to preserve which in constant growth, hee charges himselfe to erect and supply severall * *Colledges*, beyond the Seas, to entertaine the *English*, and hee stages instruments where there is the cheifest concourse, to insinuate and decoy thither our ripest wits: which instruments qualified with the quintessence of sleight, have so wrought upon the penury of some, upon the giddinesse of others, upon the ungroundednesse of the rest, upon all with flattery and faire promises, that they stoope multitudes to their Lure.

* *St. Omers, Valledol, Leig Doway, Brussels, &c.*

Now this bounty of their great Patron, these fugitives are obliged to gratify with the Ruine or at least distraction of their owne country; which (being assayed to be industrious, and dismist hither) they labour, and negotiate slowly, by

Divide & im-
pera, Mach.

close and undermining practices, whereof it is their principal, to suggest Jealousies and foment misapprehensions between King and people. In which act, their subtilty it is, not to be visible, nay they contrive those resolutions which seeme most opposite to be their Engines; for they are posselt that they sinne not, nay that they merit, though they dissembles, flatter, faine apparitions, miracles, &c. any thing to promote the cause; But *Dolus circuitu non tollitur*.

11 Rep. 74.

By these divisions Spaine (though it cost deepe,) acquires an admirable purchase, for while England struggles in self-plundering, its power is disunitd, and so disabled to apprehend the advantage of the necessities, and uncompactednes of the Spanish Forces, whereby it is diverted from some exploits of bravery to relieve confederates, reinstate alliances, partake the Indies, &c.

The Rebellion
in Ireland how,
&c. why fo-
mented by the
Jesuits.

Even now when this Kingdome more risely began to rowse and chase its owne interest, and was almost instated in condition to propose overtures for the honour of the King and Nation, its providence and vigour is diverted by a rebellion in Ireland, blowne up (doubtlesse) by an influence from the aforesaid principle of the Jesuites, flattering the unsteddy people to their owne confusion; by fond promises of supply and countenance; Not that they hop't to inforce conditions by that more cumbersome then powerfull war, but that England toyl-ling to reduce its owne Rebels may exhaust it selfe, and not presse at this precious instant upon the interests of Spaine, that so sensing us off this busy yeare, hee may provide more firmly in the next to obviate our atcheivements.

The Spaniard further to secure this principle, imprints and publishes to all Romanists a reputation of his Fast zeal to the Papacy; whereby he has acquir'd that boundlesse title of King Catholick, and in pursuance employd that cruell spy the Inquisition, by which as hee has invincibly intayld the slavery of ignorance upon his owne subjects, so he, worries out all exercise of the reformation in his dominions, which other Romish states are induced to connive at, some to tolerate; nay in most treaties he negotiates (as a seeming-prime article) the indemnity of Romanists, as their indulgent Patron; under which

* Καθολικος,
Omnisialis item
perpetuus. Philo-
sophia 21. lib. 3.

vizard

ward hee insinuates into the affections of some blind zealous (such as sadome not to the depth of interest) in all states, whose fond devotion hurries them upon all occasions, to second His as they would Gods cause.

Section. I.

NOW (doubtlesse) there is no state wisdom that can more engrandize the royal Maiesty of this Kingdom then to mate and countertermine the aforesaid principles of Spaine; Let England purchase to it selfe a serious, fixt and constant reputation of zeale to the reformed Church, such as Spaine has to the Papacy, and as it shall conduce to Gods glory in the purity of his worship, so shall it erect a puissance selfe-dependant in this Crowne, not inferior to that of France or Spaine: For this Kingdome being then unanimous in designe will be most powerfull of all protestants, and being admirably opportune for situation, shall be courted and apply'd to with confidence by all parties of the Reformation as there grand protector, by whose trusty correspondency and Unity of religious interest, it shall attaine some glorious influence and power in all states of Christendome.

That blest Union of the two Crownes, with that of Ireland, has enthron'd his royall Maiesty in dominions, glorious, independent, close-ioynted, As free and resolute, as they are populous and rich; and opportunizes him (in the trust and strength of his owne subjects) to become as the envy to the terror of his forraine adversaries; yet if in one bosome we foster two professions, that brave puissance will spend in selfe-wasting; wee shall Militare cum Erasimide, exploit nothing, but our owne distractions; for what enterprize soever we undertake it thwarts the interest of one Religion, which so thwarted will retard, and stumble the expedition with as much slight, and zeale as the other presses onward; or be it by both Religions condiscended to, (hardly possible unlesse against the infidells) difference of opinion among the undertakers will dayly admit of occasion of debate, which begets offence, that reluctancy

The true interest of England, is zeale to the Reformation.

--Divisos orbe Britannos ping.

Eras. Adagidem Penelopes telam texere, to doe and undoe.

of spirit, and thence *foreflowing*, if not *differtion* of the whole designe.

Section 3:

1.
Some meanes
proposed to e-
stablish the Re-
formation,
more perfect.

TO prevent such *mischiefe* is to pursue our *maxime*; and to that end tis first requisite, that his Majesty be pleased to transact his *close-counsell*s, and *great affaires*, with the *advise* of such persons whose relations are *truly only English*; such whose *tenderneffe* in conscience to the *purity of Christs Gospell*, is most *conspicuous* and *precise*; for these as they are most *averse* to a reconciliation with the *Church of Rome*, so will they most *diligence* confusion to the *designes of Iesuits*; who (if it be *fecible*) will *ferret* into our *State-counsell*s, (as to them most *dangerous*, and *suspected*) To effect which they are accommodated, as with that *mighty Patron* before rehearsed, so with a *frolicke purse*; against the assaults of which, there can be no engagement of such *security* as conscience in Religion, *Ex Diametro*, oppugnant.

Section 4.

2.
Colledges to
entertaine con-
verts.

NExt let some *Colledge* in either *University* bee indowed to intertaine such *Priests* as shall convert, over which by *discreet* providence, let such *Divines* be elected *Governors*, as are most *zealous*, *conscientious*, and *profound*; For the *raw Priest* being huddled into orders is at the instant manacked by three *vowes*, of *poverty*, *chastity*, and *obedience*, and this is the *buttresse* which supports the *Papacy*; for by these the *silly priest* is obliged to blind observance of what ever his *superior* shall injoyne, and likewise driven to abandon all other *dependance*, but the *Pope the publik father*; From whose service he may not be diverted by *ingagement* to *wife*, or *child*; He must forsake *alliances*, desert *promotions*, solely he must *hackny* to support the *reputation* of his *loose superiors*; Being thus deprived of all other *relations*, if upon the *illumination of Gods Spirit*, he shall *stagger* in opinion, and begins to favour the *true sence* of his imposed *drudgery*; as hee shall bee pursued with all violence

violence *ad ratiōem usque* by his awfull Hierarkist (for that *sty-chain* without which the *Papacy* cannot subsist, is now *linkt* in this Kingdome) so is there none of the reformed party to whom with confidence hee dares apply, for reliefe or Counsell; It being so sharply penall by our Lawes to have commerce with Priests; whereby every man endeavours rather to betray then comfort and compose his distracted fancy: Now were there a Collidge as aforesaid, where (un-interrupted) there *hesitations* might be settled, their *soules* consoled, their *bodies* cherish'd, and protected, many like the *stray sheepe* might have opportunity, to underceive themselves, and encouragement to retire to the true fold, and prove rare instruments as to unmaske their owne seducements so to preserve others from the like *sorceries*; urge I need not, how mightily the *repute* of such (and I doubt not such) conversions would conduce to the advantage of the Reformation, and the disabusing many a darke soule, precious in the sight of God. *Summa ratio est que pro religione facit.*

Then tis requisite to for-lay the number of Recusants, to win such as are posselt (if possible) to conformity, however to crop the increase; To worke upon the conscience is indeed spirituall, and totally to unsoule the error, requires an Expedient also that is spirituall, and so proportionable to the worke, that is an exact Church-discipline, a fence suitable to the Vine; A Discipline as apt, well accommodated, and as naturall to cherish knowledge, the drift of the Gospell, as the Romish discipline is to conceale and smother it: A Discipline adequate, sisting, and close-rivited, to restraine libertinisme in life as well as in opinion, awfull to casuall each-hower extravagancies in sin or schisme, as well as such as are censurable and mutinous; *ἐπισκοπῆτες*, overseeing, not coacte but libenter, not *lucris gratia* but *prompto animo*, not for gaine but conscience, not Lording it over *κλήρος* cleris, all Christians, Gods heritage, but as examples to the Flock whereof they are *Episcopi* overseers. That there be not two separate Jurisdictions in one Kingdome Recall and Papall, which ever clafh and bandy, but that all may be equally, in the same sort subservient to the Crowne; such as may beget confidence in forraine parties, as of our utter abolition

3 An apt Church-discipline necessary to produce a Unity.

1 Pet. 5. 2.

Revel. 1. 7.

As 10. 17. & 18.

of the Papacy, and its dependants, to of our fast adherence to the reformation.

The Result of this I expect with all patience and humility, from the sage debate of such learned persons as shall be by authority thereto assigned, to whose wisdoms and moderation I commend it *Mercurio dextro* with all good speed.

Suffice it that the subject of this discourse is the inquiry what furtherance to this Unity may be attained by *Laws civil*, executed in the ordinary Courts of Justice.

And tis true; should we trace the Spaniard in his vigorous Inquisition, wee may not be asper'd with cruelty without reflection upon his owne practice; but for that the inhumanity of one iustifies not the same in others, and for that the tender conscience is rather to be mildly thawed, then inforc'd or violenc'd; for that, obedience that is uncordiall, favours not as a pleasing sacrifice; Lastly for that their error seemes neither

* *Iniquum non est presumendum*
4. Rep 72. Et
stabilizur presumption donec probetur in contrarium 5. Rep. 7.6 Rep. 73.

malice or obstinaey, but misapprehension and ignorance, as in charity we may presume; Therefore it seemes reasonable to reject such barbarismes, and to labour unity, by courtes more civil, ingenuous, and gospellary, and in proces of time no lesse effect will.

That which to this effect, I shall with all humility propose, is the rough modell of a statute, abridg'd, and reason'd as it followes.

First, it seemes not unworthy a debate whether it were not requisite to be enacted.

I. Clause.

To repeale all former statutes **T**hat so much of all and every the Statutes now in force so farre as they concerne Recusants, and all the penalties, forfeitures, disabilities, &c. imposed by them for the same, may be repealed.

The Statutes 1. The Statutes against Recusants as they are * many, so in force intricate & many. they are confus'd, voluminous, and intricate, for being enacted in severall ages according to the emergency of things and times,
* 26. H. 8. 3. some are supposed, as now not so seasonable so to interfere with

with the rest, which difficulty so scrupl.^s the unstudied *Majestrate*, that he growes tender in the execution of any, as willing rather to transgresse in *non-felance*, then *injustice*; Therefore to explaine the *ambiguities*, to satisfie the scrupulous, and to quicken such as are most *materiall* to an execution, it will be necessary to *compendiate* the now most usefull *Clauses* of all those *Statutes* into one. * *Misera est servitus ubi jus est vagum.*

2. The nature of the *Lawes* in force seeme rather to intend the easing them of their *renew*, then us of their *religion*; for paying † 2 parts of their *annuall profits* or *twenty pennes per mensem*, the practice of their service is in a manner continued; Or indeed, it seemes to expose them to a necessity of absolute compliance to the loose pleasure of such informers to whom their forfeitures shall be assign'd, for if they shall submit they attaine by *Court-slight* (notwithstanding his *Majesties* best providence, to the contrary) a dispensation, or slender composition, if they expostulate, they shall then be with rigour harass'd by the *Lawes*; Either they must *servire scane* contribute to such what ever overtures the *projectors* shall propose, or they shall be legally liable to their *spoyle* and *rapine*; so that should such as have the *Princes* Eare at Court incline to policy more then to religion (which tis possible some future age may evidence) it might seeme *State wisdom* rather to increase by dispensation, then suppress by execution the number of *Recusants*.

Farther it has beene the wisdom of all States either totally and impartially to eradicate such parties as they suppose dangerous, or to allot them such conditions as they may tolerably undergoe; * The *Privernates* rebel'd, and being almost re-subdued to the vassalage of *Rome*, they addresse by their *Embassadors* for termes of peace; The *Senate* sternly aske them, what new peace they could expect, that had so insolently infring'd the old; I was answered stoutly, we must now take such peace as you please to give; If it be moderate, you shall finde it faithfull; If too heavy it will be continued only till an opportunity to avoyd it; The bravery and strong sence of this expression induc'd that wise *Senate* to assigne them their owne demands; I instance this to insinuate, that if we admit *recusants* a sub-

2 Ed. 6. 20.
1 Eli. 1. 2.
23 Eli. 1.
27 Eli. 2.
29 Eli. 6.
35. Eli. 1. 1.
1 Ju. 4.
3 Ja. 4. 5.
7 Ja. 7.
3 Ch. 2.

* 6. Rep. 43.
† 29. Eli. 6.

3 Ju. 4
The true state
and condition
of Recusants
under the
Lawes in
force:

* Livy. lib. 5.

a *Torent. in
Ebrum.*

b *Virg. c. E.
m. h. 10. 5.*

c *Cicer. in Ca-
tel. Orat. prima.*

d *Judge 15. 4.*

Facit.

Not disadvan-
tageous to the
King to re-
peale the
statutes.

e *Kex ad tutelam
legis corporum et
honorum est
erectus. Fortesq;
de legib. Angl.
cap. 13. Stanf.
Pl. Ca. 99. Braff.
lib. 2.*

f *Concesso a'iquo
id concessu vi-
deretur sine quo
concessum con-
sistere non potest.
Inst. Instit. lib. 1.
Jo. 21. 11. Rep.*

520

sistence, we urdge them not with such *sufferances*. as irritate and imbitter, perhaps *make desperate*; for *Cum ad restem res rediit*, when persons are expos'd to a continuance of vexation, subjected to be plundered by such *inferiours* who deligne their owne profit not their *conversions*, without peradventure they will *marionnia celo* — inisere, assay all diligences to worke themselves into a more tollerable condition; they will comply with all such *malignant* parties as shall foment *distracti- ons*, and contrive an alteration of the *establisht* royall govern- ment; such as are *peraiti homines*, men of lost fortune; or others that are *exorbitant* in their *profession* and feare to be *reduc'd*, such who *Honores quos quicta Republica desperent perturbata se consequi posse arbitrantur*. These and the like, like *Crobyli jugum* will unite in confusion their *common interest*. Though their heads like *d Sampsons Foxes* looke severall ways, yet they are *hampered* in the *Tayles* with firebrands and agree in this like hot *incendiaries* to set the whole Kingdome in combustion, that so either they may continue their *fielne* *great- nisse*, shuffle into better fortunes, inforce a *moderation* in re- ligion, or elce out of *malice* in *revenge* consume the whole body with themselves: *Quid valuit homicida*, &c. How little pris'd the *murder*, to *inflame* the who'e *World*, since hee saw *his own* *ruin* inevitably destin'd.

As to that diminution which by *repeale* of these *Statutes* will incurdge to the *Kings revenue*, tis sencible that as those receipts are *inconsiderable*, so were those *forfeitures* never to that end design'd; or werethey; doubtlesse the King will *con- descend* to desert such *perquisites*, as are evidenc'd prejudici- all to the *publike*; Nor can his *Crowne* be impayr'd thereby, since as it is the *duty*, so is it the *safety* of the people *legally* to replenish his *Exchequer*, for if that be empty, how can his *Majesty* with a bare *counsell* *protect*, or provide against *e- mergencies* wherewith he is *intrusted*; A *trust* to *protect*, &c. implies *accommodations* to performe the *trust*; and indeed without supplies must the *luster* of his *Court* grow *dimme*, which dishonour reflects not so much upon his *person* as the *Nation*, the *Majesty* of which is compendiously and gloriously represented in his *royalties* and *State*; suffice it; let the sub-
ject

ject be endeared, inspirited, and plentifull, and he cannot be so churlish to his owne interests, as not to endeavour by all just means the gratification of his Prince, by whose vigilance he enjoys safety, by whose magnificence he acquires honour, for as jealousy & oppression moulds people lumbly, desperate, and stubborn, so indulgency engenders courage, generosity, and love.

3. Lastly, if Reason of State gives Recusants a subsistence upon some (though hard) termes, why then (they performing according to those termes) enact wee some other Lawes that charge their conscience, under so severe a penalty, &c. to which (if they have Religion such (though erroneous) as they professe) they cannot cordially submit; or if through weakness they should submit against conscience, those Lawes which over-awed them seeme coadjuting instruments of their damnation, for an outward and not cordiall conformity aggravates the crime, as hypocrisy is more sinful then mere ignorance, perhaps invincible.

Either therefore admit we them no residence within this Kingdome upon any termes of penalty (which seemes hard at this time to enforce for that equally with us by the Lawes in esse, they are now borne to the freedome of the Nation) or give such as are so borne and conscientiously possess, such reasonable conditions of subsistence, as their conscience bee not violenc'd, nor themselves hurried in dispaire and fury to imbroyle the Kindome; which tendernes as it may insinuate and win into their soules by that Gospellary way of gentleness and perswasion, so it will conduce to continue the like piety, and pitty to the Protestants beyond the Seas; provided that we sufficiently forescast to secure their allegiance to the Crowne; (of which see the last Clause) and disable them from a further growth; To which effect it seemes reasonable that wee enact.

Rex caput est & filius republice
& a capite bona & aetudo transi
al omnes. 4. Rep.
124.
* The penalty for the first refusal of the Oath of allegiance is a pre-
ar unre and close imprison-
ment.
For the second Treason.
5. Eli. 1.
3. Jac. 4.
Aut de prime aut ne preme. Tac.

Vid. Fol. 113.

2 Clause.

To disable all
such as are now
under the age
of ten yeares,
to inherit or
purchase, &c.
unlesse they
shall conforme
at their age of
twenty one.

*Vid. a president
for forfeitures
in this sort, in
the Statute of
Mortmaine.
7 Ed. 1.*

That all persons now under the age of ten yeeres, who shall not within one yeare after they attaine to the age of one and twenty, repair and frequent the Church, and three times in the same yeere receive the holy Sacrament, and also take the Oath of Supremacy before the Minister and Churchwardens of such Parish where they shall inhabit openly in the Church, after Evening Prayers in some Lords Day, which taking the Minister and Churchwardens shall register in some Booke to be kept for the same purpose, or shall after such conformity, discontinue the Church, or refuse the said Oath being lawfully tendred, shall be held, reputed and adjudg'd Popish Recusants, and shall be disabled to take by descent or purchase in Fee, or Tayle, &c. to his owne use, or in trust for others, any Lands, Tenements or hereditaments, &c. in England or Wales; But all such Lands which such Recusant shall be so seisd of or any other to his use or, &c. shall descend and come to such Recusants next heire, that shall be of the age of one and twenty and conformable as aforesaid; If such next heire shall not enter Bona fide within six moneths, after such non-conformity or refusall, That then his second heire that is of the age of one and twenty and conformable shall enter, and be thereof seised to his own use, in such estate as such recusant had, or enjoyed, &c. If such second heire shall not enter Bona fide, within a second six moneths, then shall it escheat or remaine to the Lord of the fee, or to him in remainder, as if such Recusant were dead; If he shall neglect his entry six moneths then shall his estate be disposed of by the next Parliament to the publick use.

The like for Leases, Tearmes, Copyholds or other Interests that hee may become in the same condition as an Alienagee.

Tis evident that some Clause to this sence maturely ripened, being not possible to be evaded or dispensed with will in one age unground all popish Families: Tis their store of Lands and thence of tenants, that makes them formidable to the state of which being deprived, as it will discourage them to settle heere, so will it disable such as are settled to ingrosse dependants.

Nor is it penall more then ordinary for that the now Lawes necessitate Recusants to breed their children under licens^a Schoole-masters, for that none elce ought to teach in private or in publike; If their education be beyond the Seas an^a act in force disables them to inherite or take by gift, conveyance, or devise, or otherwise, untill they shall conforme; Now if wee shall enliven some quicker Statute for their education, we seemes as it is not altogether naturall to rend and force a child from the vigilance, and nurture of his proper parents, so will it not probably produce the effect, both by reason that it is obvious to a multitude of Evasions, and for that stomacke which will swell in the issue upon the Fathers reluctance.

Be it therefore at the Fathers perill, that his child be educated in the Doctrines of our Church, or if his conscience be so scrupulous, as to derive to his issue his owne errors, he has faire leasure during life to dispose of his Estate, and transplant his of-spring into a forraine soyle, where the principles of his profession are not so destructive to that policy of government. It notwithstanding this reasonable admonition, disheison shall accrue to his posterity, it may not be traduced injurious, since the private of all men must submit to the publike reason of State, *Jura publica ex privatis promiscue decideri non debent.*

This Clause is onely to be avoyded by the defect of an expedient to scrutinye into the true sence of men; For experience daily justifies, that such whom wee suspect to be Recusants and lately so profess, glibly swallow those Oathes of Allegi-

A moderate and effectual expedient to extirpate the Papacy.

^a 23. Eli. 1.
¹ Jac. 4.
^b 3. Jac. 5.

39 H. 6. 39.
Mirror. cap.
3. §.

* 3. l. c. 4.

Non idem sunt
Scriptura &
Cricus, Eras.
Adag.

ance and supremacy, resort to Church, nay and communicate, whereby either that act of * Discovery becomes fruitlesse, or really they are what they now professe, Converts. Truth is, nor dispensation, nor dread nor hope, nor malice can mould a conscience though erroneous, that is Religious, to Hypocrisie; but such as are loose or but formerly conscientious will scruple no assay, they have *volaticum iuramentum*, and to provide a Test for the discovery of such, were to make a agreement for the moone; Notwithstanding for more ranke conviction of such dissimulation (if it be such) it may be requisite to insert into the Oath of Supremacy, the first Clause of the Protestation; viz. To defend with life, power, and estate, the true R-formed Protestant Religion expressed in the Doctrine of the Church of England against all Popery and Popish innovations, &c. or rather to compose the severall Oathes that concerne Religion into one, lesse equivocal, and more searching, as not only to maintaine the Protestant Religion, but to renounce the Romish.

3 Clause.

To raise a present supply of monies.

That all such as have not usually frequented Church the first yeare of this present Parliament, and have not taken in the same yeare the Holy Communion, or shall refuse the Oathes of Allegiance, Supremacy and Protestation, being tendered by the Commissioners, shall forfeit the — part of their last yeeres revenew in Lands or goods, to bee assesse upon their estates as they lie in the severall Counties by the Commissioners nominated in the last Act of 400000. After the same sort as is exprest in the same Act, and to be returned accordingly. &c.

This charge will probably be with alacrity disbursd by reason of the ease that Recusants have from the penalty of former Statutes, and the rapine of Projectors; And this way of levying as it will be most speedy, so most certaine, for that those Commissioners upon experience of the former taxes, are well acquainted with those which they doubly charg'd in their severall Counties;

ties; Nor can such a supply be *unwelcome* to the present necessities of the Kingdome.

4 Clause.

ALl Recusants not conforming as aforesaid shall for ever pay — to all Rates, Taxes, Charges & Payments incident to their severall Parishes, in proportion with the recievue of their Parishioners, as Church, Poor e, Bridges, High-ways, Composition, Goal-money, &c.

A constant charge to be imposed upon Recusants.

This charge be it double or treble, &c. being assesse by the neighbour-hood, and conducing to their easement, will be imposed without possibility of evasion, as well on goods, as Lands; and will be effectuell to incline especially the inferior sort to conformity, who I suppose are Papists, rather of custome, then reason; faith being grounded upon knowledge, which they abandon: Our Lawes in force scarce inflict any penalty on them, or such as is so inconsiderable as never levyed; but being physick with some frequency by this potion, something proportionable to their severall abilities, twill assay whether the disease be heart-fetled, or no deeper then the stomacke: if so, they'l loone vomit it.

5. Clause.

THat no Recusant shall come where the Kings Majesty, To forbear the Courts
or any of his Royall issue shall be, unlesse he be commanded by the Kings Majesty so to doe, his heires and successors, or by warrant in writing under the hand of six of his Majesties Privy Counsell; and then and there onely so long to remaine, as may suffice to dispatch such present business for which he is admitted, upon paine of 100. l. whereof the moiety to the informer, the other moiety to be disposed of by the next Parliament.

3. Jac. 5.

35. Eli. 2. 3. 14. 5.

11. Rep. 6.

This Clause seemes in force; onely doubtfull, whether such license inables the Recusant to make abode at Court, as his habitation; worthy to bee explained; Those other Clauses for their departure from the City, and convenient within five miles compass, are usually delude; while we suspect their contrivements, tis prudence to scatter them what wee may, from conventing: The assemblies of such being most probably in Townes or Cities, twere reasonable to authorise the chiefe Magistrates of such places to disperse them; and none to have residence there, but such as have a licence from them upon assurance of quiet conversation, Abuians castra non nocet.

6. Clause.

To be disabled
in publick func-
tions, and
Offices.

3. Jac. 5.

11. Rep. Chazc.
de Oxfords
case.

That no Recusants shall give Vote, or proxe in the House of Peeres, nor shall practice the Common Law. as a Councillors Clarke, Atturney, or Solicitor in the same, nor shall practice the Civill Law, as advocate. Practor, nor Physick, or the Trade of an Appothecary, nor shall be Iudge, Minister, Clarke, or Steward of or in any Court. nor keepe any Court, nor shall be Register, or Towne-clerke or other Minister, or Officer in any Court, nor shall beare any Office or charge, as Captaine, Leutenant, or other Office in Campe, or Company of Souldiers, nor shall be Captaine, Master, Governour, or beare any Office or charge of or in any Ship, Cattle, or Fortresse of the Kings Majesty, his heires, or successors, but be utterly disabled for the same; Nor that any Recusant or any having a wife being a Recusant shall exercise any Office or charge in the Commonwealth, but shall be utterly disabled to exercise the same by himselfe, or his deputy (except such husband shall bring up his children in the true Religion, &c.) nor shall such Recusants present to a Benefice or Grant an advowson, or Collate or nominate to any Free-schoole, Hospitall, or Donative whatsoever; but that the Chancellor,

and

and Schollers of either the Universities respectively present as formerly; Nor be Executor or Administrator, or Gardian in Chivalry, Socage or Nurture, or to have the wardship or custody of any infant, idiot or lunatick.

This is the Act expresse; onely that of the Vote of Peeres. 3. 14. 5.
And surely such whose Religion biases them to an interest diverse from the publike, are prudentially presumed, not willing to promote Counsels so destructive to their Interests. Recusants to give no proxies in the House of Peers.
And the same ground seemes applicable to exclude their proxies: For all that are Protestants in forme, are not alike zealous in heart; Now since it is one maxime to manage all counsells by such as are precisest in the reformation, it suits not wisdom to arme such as are but lukewarme with more accommodations, which they in all probability shall attaine, if Recusants be inabled to dispose their Proxies; by which engagement beneficall Lawes may bee obstructed though His Majestie with His Commons shall diligence to enliven them.

By priviledge of Parliament, their blood confers as much right to give Vote, as bestow proxies; and that reason of state which disables them in the one, is of the same strength and not more injurious to disable them in the other; nor can it be more injury to a Peere, then it has beene to the Commons 5. El. 1. who must receive, and pronounce the Oathes of allegiance and 3. 14. 2. Supremacy in testimony of conformity, before they can give vote in Parliament, or sit as members, though never so sufficiently elected: That which discharg'd the Temporall Lords of the Oath in the Act of 5^o. was impliedly the great power which they then held in the House of Peeres, Explicitly because the Queen was otherwise sufficiently assured of their faith and loyalty, Now faith wee have often found is not intayld upon succession.

Nor can prejudice insue unto the publike by paucity of votes No prejudice since His Majestie may please to enlarge the number by his by their exclusion. Patents of persons fitly qualified; yet of old that house was not so throngd when onely such were Peeres as were calld by writ,

^a Created 10. our Ancestors being unacquainted with other titles then
Ed. 2. An. Domi. Comites & Barones.

¹³³⁶ Casus prin- ^a Edward the black Prince was our first Duke and that of
cip. 8. R. 7.

^b Created 6. R. Cornwall; ^b Robert de Vere was our first marquise and that of
2. An. D. 1384. Dublin; and ^c Dominus de Bello monte was by Henry the sixt

^c Created 23. H. created our first Vicar: Now the first Baron we read of to
6. An. D. 1414. be created by the Kings patents was ^d John Beuchamp of Holt,

^d Created 11. R. Baron of Kederminster.
2. An. D. 1387.

Som. Philiti- Something might be offer'd to tolerate some physicians now
ans now in in practice, lest in disabling them, we hurt our selves; whose
practice to be bodies perhaps are inured to the nature of their prescriptions,
forborne. having successfully imploy'd their ^{learn'd} experience; But to
continue them in ^{successim} appeares mischievous, by reason
of those oft and faire opportunities which as they have abili-
ties, so doubtlesse they have wills to contrive to a by-use upon
their patients in extremis.

7 Clause.

Some Priests
that shall have
testimoniall
not to abjure
the Realm, and
why?

* 27. Eli. 1.

THAT it shall not be lawfull to and for any Iesuite, Se-
minary Priest, or other such Priest, Deacon, Religi-
ons or Ecclesiasticall person whatsoever being borne with-
in this Realme or any other His Majesties Dominions,
made, ordined or professed by any authority or jurif-
diction derived, challenged, or pretended from the Sea of
Rome, by or of what name, title or degree soever the
same shall be called or knowne, to come into, be or re-
maine in any part of this Realme or any * other His
Majesties Dominions; without the testimoniall licence,
or approvement of the Iudges or any three of them, where-
of the Lord cheife Iustice shall be one, before had, and
obtayned; And if any Priest, &c. having such licence
as aforesaid, shall be seene abroad, without such knowne
habit of his Order whereby he may be distinguisht, and
avoyded, Or if any Iesuite, Priest, &c. unlicenc'd, shall
come, be and remaine within the said Dominions, shall
be

be adjudged a Traytor, and shall suffer, lose and forfeit as in case of High-treason; And every person, which shall wittingly, and willingly receive, relieve, comfort, aide, or maintain any such Jesuite, Priest, &c. that is not licens'd as foresaid, * being at liberty, and out of hold, * shall for such Offence be adjudg'd a felon without benefit of Clergy and suffer death, lose and forfeit as in case of one attainted of Felony.

This exception implying a mission of some Priests, though it be with qualifications, by such as are more curious, then deliberate, may be scandal'd; For vindication I shall apprehend this opportunity to represent my sense of the Romish Church, and to drive on those reasons that induce the intimation.

A Digression Historically reasoning the degreering usurpations of the Romish Prelacies.

I Decry that Church as a grand Impostor, butt're it by sophistry in Doctrine, and policy in Discipline, erroneous in the one, and machivillian in the other; The source whereof were those ministeriall * Officers mentioned by the Apostle to be Pastors and Teachers, who by degreering insolence have appropriated the titles * Clergy as if all Gods people were not his lot, and the Church as if men not in orders were not of it, or that were not a Church which was in^c Priscillas house: R-commen ding ignorance to the uncleane (so they stile it) lairy, the mother of devotion, thereby ingrossing knowledge as a^d monopoly to their own profession, By which powersfull advantage as they impos'd what sufferance they

* Cor. 12. 28.

4 Eph. 11.

α χληρ Ex

α λαω παντο

τοτε datus,

some electus, ut

unus sit in orbe

terrarum clerus

i.e. Ecclesia, quod

Deus sibi illum

populum veluti

portionem quan-

dam a reliquis separata intelligitur. 1. Pet. 5. 4. Appellatio Cleri aut ex errore aut prava affectione nata, &c. Culto. Instit. lib. 4. cap. 4. Sect. 9. b Ex ecclesia ecclesiasticus clerus qui veram Christi Religionem profitentur, α χληρ παντο, 1 Cor. 12. c Rom. 16. 1. & 5. 2 Cor. 12. 1. Monopolium dicitur α τδ τε μονο α πωλεσται, cum unus solus universum cum precium ad suū sibi unum statuens. 11. Rep. 68.

pleased

e Gen. 49. 14. pleas'd upon the dull Laitie who like the *Ass of Issachar* coucht to every burthen, so they usurpt dignities and revenues under the maske of piety to support their owne pride, pompe, and avarice: For demonstration.

That charge (which was by Christ committed with a f Ma. 18. 17. *Die Ecclesia*, to the whole Church (whereof persons not Cal. 1. 1. lib. 4. in Orders are a part) and so executed upon that incestuous cap. 4. person, if wee referre the (*ye*) in the fifth Chapter in the Tr. Conf. Art. 30. first to the Corinth. ver. 4. to the (*All*) in the first Chapter vers. 2) became by the lesse diverted diligence of the Ministry executed, and so in time appropriated to themselves.

g Acts 15. 6. Church-assemblies were usually in 2 Cities, as most popu-
Act. 20. 7. lous and civil, and to this service choyse men were elected from the vulgar to represent them, and for this use were Elders ordained by h Titus in every City: for though all the b Titus 1. 5. ministry were i Elders, yet all that were k Elders were not of the i 1 Pet. 5. 1. ministry, but helpes in government; 1 Cor. 12. 28. k 1 Tim. 5. 17.

In such assemblies were persons most eminently grave elected to preceed, to state questions, collect the sence, declare the sentence, &c. So l Peter when 'twas lotted for Matthias; l Acts 1. 15. m James at Hierusalem, and n Paul the chiefe Apostle of the n Acts 15. 13. Gentiles. Where such person had the primacy of Order, not d Gal. 2. 7. dignity or power. o Be not ye called Rabbi for one is your master o Mat. 23. 8. even Christ, and all ye are brethren.

Full. Annot. Tit. In proces of time this president, or primus ordine being reverenc'd for his gravity, and especially apply'd to for his constant presence, and dispatch upon the negligence of his assistance assumes a Sovereignty in jurisdiction, and usurps it with the stile Episcopus Superintendent, by us sometimes Englisht Ful. Sect. 2. a Bishop, sometimes b overseer, This Bishop for his more repute associates a consistory, by the name of Chapter, or Prebends qui praeberent auxilium Episcopo, who resenting it as matter more of toyle, then honour or profit, (which sely accrued to the Bishop) are soone out-diligenc'd, and to this day they retain only (and that pro * forma) his election, and confirmation of his grants.

From these Cities (where was the Cathedra of the Bishop) the Bishops or lesser Townes adjacent were allighted: and the devotion

votion of pious Christians there erecting and endowing Churches, those Churches were supply'd as Colonies from the City, and acknowledg'd such City whence they had their light, the mother Church, and consulted with the officers thereof in controversies and causes Ecclesiastical. This assistance the Bishop with his consistory or counsell condiscends to at first *Ex charitate & assensu laico*, from a holy desire to edify, but continuance of such addresses swells the Bishop with ambition, and *Imperii gratia*, he substitutes all those villages which so resorted to him to be His 'Dioces, and this about three hundred years after the Passion, towed into a canon at the * Nicen council.

* A. D. 325.
* Eccl. Sil. Epi.
301.

The Bishop thus being lord above his Presbitery, an emulation springs among the Bishops. * At the same council the whole Church is divided into four precincts over which were appointed four patriarchs Rome, Alexandria, Antioch, and Hierusalem; But for that Rome was the * Emperiall and chiefe City, and endowed with amplest priviledges, it had allotted to it the primacy of order.

* Confirm. in
council.
* Constanti. Can.
2.
* Concil. Calce.
Can. 28.

Rome acquiesc with this dignity till the yeare 606, when Phocas having slaine Mauritius the Emperor, his Master, by the assistance of * Boniface the Roman Bishop gets the diademe, & gratifies his confederate with the stile of Universall; which was re-confirmed by King Pipin to Pope Zachary, who upon complaint that Childeric King of France (*solo regis titulo contentus etiam vitare degeret*) reign'd liciviously, deposed him, and contributed to enthrone the Conspirator, that he might, *Officiis precium rependere*, countenance by power his selfe-Encroachments.

A. D. 606.
Buchol.
* Bonif. 3d.
Onaph. Bada.
Plat. 17. Ann.

These Church-ambitions St. * Basil Bishp of Cappadocia occidantal. *supercilium*, the western pride, with an *edifussum illius Ecclesie*, and they occasioned the ^b Greeke Patriarche to desert Communion with the Roman, inveying thus, *c Magnitudinem nostram scimus, &c.* Thy haudinesse we know, thy avarice we cannot satisfy, thy usurpations we will no longer abide, *Unit. Tecum vivito*. And when Zozimus in the yeare 417. urg'd a Canon in the Nicen Council for his supremacy, The whole d African Council explode him for ambition, and

1. Bas. Epist. 10.
Bis. Jhr. de Eccl.
Inc & statu cap.
1. Pag. 22.
b Gerson part 4.
form. de pac. &
Unit. Graec. 6.
c Carlson. lund.
cap 5.
d Conc. Afric.
c. 115.

that

that forgery with an objurcation, *Ne fumofum typhum faculi*
 e Greg. reg. 166. in *Ecclesiam Christi induceret, &c.* ^c Greg ry the Great, after
 4. lib. 8. Ep. 38. Pope, brands the title of *Univerſall* as *ſceleſtum nomen*, no-
 men ſingularitatis, and that hee that ownes it is the fore-run-
 ner of *Antichriſt*; Nay hee prophesies that the King of pride
 is at hand, and (which is moſt grievous) an hoſt of Priests are
 prepared for him.

f 2 Theſſ. 4. 7. Now though this miſtery of iniquity, ^f that ſits as God in
 gods Temple, began to worke in the age of the Apoſtles; yet
 he that then did let, did withhold till he was taken out of
 the way; probably, the power of the *Roman Empire*, which
 ſo awed the intolence of the Clergy, that it dared not ſo no-
 toriouſly reveale it ſelfe; But about the yeare 1000 when

g Rev. 20. 7. 8. ^g Satan as 'twas prophetyed ſhould be looſ'd, ^h *Antichriſt* the
 h Plat. Ery. - *third* firſt prelumes upon ſome notable advantage to exclude
 Onup. the imperiall authority its prerogative in the Creation and
 inveſtiture of the *Romiſh Biſhop*, and then broades the do-
 nation of *Constantine*, that had beene tryd up about ſix hun-
 dred yeares without vent, which occaſioned a deluge of
 ſciſme in that chaire of peſtilence, by mutuall murders, poi-
 ſonings, excommunications, &c. *Nullum ſeculum in delictis*,

i Bellar. de Rom. aut infalcius, ſo ⁱ Bellarmine; *ſceleſtum ſui aſperitate*, &
 Pont. lib. 4. c. 11. *boni ſt. rilitate ferreum*. &c. So ^k Baronius, In the ſpace of
 k Tom. 10. A. 150 yeares, were fifty Popes, moſt of which came violent-
 ly to their graves; At length by deepe ſleights, in the ful-
 neſſe of time, ^l *Hildebrand* by the name *Gregory* the ſeventh

l A. D. 1076. mounts the *Popedome*, when it ſeemes that *Antichriſt* was
 full growne, and that was then the *Univerſall ſence* of men:
 m Avent. Ann. he (ſaith ^m *Aventine*) was the firſt that under the glosſe
 li. 7. of Religion, *Antichriſti imperii fundamentum* j-cit, layd the
 n Onup. in vit. ground-worke of the Popes Empire; By him ſaith ⁿ *Onuphri-*
 Greg. 7. Col. 27. us their favorite. was that chaire endowed with *Wealth*,
Pomp, & *profana ditione*, worldly juuriſdiction: *Res ante ea*

Hoc ne ſaridum ſecula in an. lito.

primus aſpici- Now the instruments extraordinary that this Pope wa-
 tus eſt quod p. 7 nag'd beyond his predeceſſors, were the eſtabliſhing certaine
 ſucc. ſ. res. hic Head-aſſertions, of which no diſpute was to be tolerated,
 uſq; contramur. & *non probantur*; Theſe to be the touch-ſtone, to
 e. Arent. an. Boio. lib. 7. assay

assay whether a man be for or against them : and hee that without hesitation *consents* to these may have *connivence* in any other disgustment, he that *doubts*, is anathematiz'd as an *Heretick* ; some of those *Decretals* I shall release out of
a Onuphrinus. *1 Onup. in vit. Greg. 7. Col. 248.*

That the Bishop of Rome onely is de jure Universal.

That hee alone may for the necessity establish new Lawes.

That he alone may depose Princes.

That hee alone may absolve Subjects from their allegiance.

That his sentence may not be retracted by any man, all men by his.

That the Church of Rome never did erre, nor can.

That no Councill without him, can be generall.

That an appeale lyes from all powers to the Apostolick Sea.

That he alone can admit by indulgence, or exclude by excommunication whom he please from Heaven, &c.

Then hee forbids *Marriage* and commands *abstinence* *b 1 Tim. 4. 3.*
from meats, for so it was ^b prophesied he should.

By these principles that Sea is intituled to a *Monarchy jure Divino* over the whole World ; nor is it improvident to build upon, and fortify what it hath thus founded ; For these principles are become the very rules whereby they square out the *Canons of Faith* ; ^c *Cadem Scripturarum faciunt a 1 materiam suam* ; Both Discipline and Doctrine they so fashion as it may best comply to this *Interest* ; For having redu'd men *c Tertul.*
to a *efficiency of ignorance*, commended, as the *Mother of Devotion*, they obtrude upon the silly people, what they please to be believed by an *implicite Faith*.

2. To this effect must *Divine Service* be officiated in a tongue unknowne, that the vulgar may the more admire at
D what

what hee understands not, and apply with reverence, to the Prelate for his information, which *viel quiet* he must swallow as Divine.

2. All that are in orders must live *single*, and adhere thereby and depend solely upon the Pope; Had they house, wife, or child their affections might more reflect upon their Patrons, which indulgence as it would distract them from a totall service, so might it induce them to consent to some prejudices of the Romish Church, which in the present state they are they endeavour mightily to advance, since under the Popes protection they secure themselves vast exemptions, and prerogatives above the temporality; and by going Friars rather are discharg'd of the toyles, then debarr'd the solaces of this life, injoying the opportunities as of ease so of all sorts of Luxury at the charge of others; nor is it impossible but that their ripe fortune, or *notoriis* diligence may commend them *gradatim*, to the highest dignity.

3. Certaine meats must be prohibited at set times, to enure people to obedience, or occasion to purchase dispensations, But the reformation of this as also the chalice in the Sacrament had beene granted in the Trent Council, at the instance of the Germans, but that it would have open'd a gap to demand an abrogation of all positive constitutions, by which only the Popes prerogative is preserved, for by those which are *de jure Divino* no profit doth arise, but that which is *spirituall*.

4. Confession must be enjoyn'd with this enforcement, that if any sinne were pretermitted, the totall was ineffectuall; whereby there is a dayly discovery of the very thoughts of men, and present prevention if any thing be projected that's mischeivous to their cause, and this opportunity they aptly use to perswade their penitents, to ransom their sinnes by consecrating their goods unto the Church, as also to excite the multitude to sedition and tumult, with annexing such conditions to their absolution, as best conduce to the designs they aime at.

5. The Doctrine of merits must be enforced, that there may be a treasury in the Church full of their workes who

Card. Pio de
Carpi dis. con.
Tnd. pag. 460.

supererrogate, the dispensation whereof is committed to the Pope, who when he gives indulgences recompenses the debt of the sinner by assigning so much in value out of the treasury: and lest this treasure might be deficient, the Merits of Christ are added which are infinite; The grant of these was first A.D. 1100. vrb. practised by Pope Urban, to all such who made VVarre to regain the holy Land, after, to such as maintained a Soul-Hist. Con. Trench. 12. 1. dier in those wars; In progresse of time the like indulgence was granted to such as rebel'd against their owne Princes if Excommunicate, or refractory to the Church of Rome; But by Leodecimus, and so since, it's granted to whosoever will give money, extending it to the dead; No sooner shall the money be disburs'd, but the party pro quo is freed from the paines of purgatory; And who will be sparing of his revenue, to secure himselfe or friend of Heaven? Deus bone, quot hoc commentum de purgatorio misere afflixit; silly people are dar'd, and squens'd by this figment as a Larke by a Hobby. So Lavatar.

6. By pretended power of dispensation, they interpose in Princes marriages, and legitimate illegall issues. whereby it is as necessary for some princes to support this infinite authority of the Pope as to continue the honour of their birth, or title to their Crownes: They intermeddle also in all treaties, for if any Prince be involved in hard conditions, and fallly desires a freedome, The Popes Almighty power can dispense, and justifies the unholinesse of the act by the holinesse of his authority; By which the princes protestant are irreparably prejudic'd, and brought to a continuance of uncertainty in their weightiest resolutions, there being a warrant dormant for all men to breake league, or oath with them; Their Church having long since declared Nulla fides cum hereticis. That leagues with them are more holy in their breaking, then their making.

7. VVhen the corruptions of the Clergy like the sonnes of Ely, made men abhorre the offering of the Lord, and misdoubt the Doctrines of their Priests, whose practice gave themselves the lye, and when that which should be Veneranda raritate venerabilis, was prostitute for Tisb, and Testament,

Lavat. Part. 1.

cap. 16.

Sir Ed. Sands his

p.c. Europ.

Christianagra-

phy. li. p. 308.

11. Pag. 43.

1 Sam. 2. 17.

A.D. 1300.
Mr. Seld. Hist.
Tyths, cap. 14.
C. pag. 488.

* 1 Cor. 5.

a 2 H. 4. 15.
Fitz. N. B. 269. d
Br. Heresy 1.
10. H. 7. fo. 17.

Daniel. Ed. 2.
2 K. 24.

Wife. 4.

* An. reg. 20.
1327.

An. reg. 1. 1483.

(the profitable jurisdiction whereof they had incroacht, and became thereby as Judges of their owne titles so sharers with all executors) then begin the naturall censure of the Church, excommunication, to be condemned: Those whose haire bristled, whose flesh trembled at the sentence which ejects them, Gods providence and the * company of all good men now disvalued it, apprehending none lesse holy, then those that most denounc'd it, and that in causes where their owne interest was engag'd; The Clergy then to preserve their unnaturall Courts, and credit in some warmth, sue for secular fomentations, to force that with the Sword, which would not open to the Keys: and by such monstrous assistance, as fines, imprisonments, tortures, nay and death (for they had once power in the writ de *Heretico comburendo*) they marry the body to conforme to their lavish pleasures, leaving the soule to fester and repine, to censure which was the drift of Christ by gentle admonition, meeknesse, &c. in Church-Discipline.

8, Now the prime Engine that keepees this politick Fabrick in continued motion; is the, *unfathom'd* power of their Hierarchie, wherby the inferior vowes canonicall obedience to his superior, and so upwards till it determine in the sence of one *max*, who designing any thing of import and interest disperses it into the severall Diocesses, from thence it is diffus'd into the severall parishes where the Church Chaplaine their avowed Creature, Sermons, and by it poysons his dull auditors, having that mighty advantage to discourse often in an attentive audience, and that without interruption or reply; such was that at Oxford by the Bishop of Hereford upon the Text *my head akes*, *my head*, by which he most unadvisedly concludes that an aking, and sick head of a Kingdome must of necessity be taken off, and that of Doctor Shaw at Pauls Crosse who out of the Text *Bastard slips shall never prosper*, seconded by Fryer Picket upon *Woe to the Realme where a child is King*, inveiy'd against the undoubted right of the first Edward; These with some like confederate preachments so cosend the blind credulity of the people that the second * Edward was suffer'd to be depos'd, and the * first a tender innocent murder'd in the Tower.

The

The power of this *miserious Church-chaine* was oft checked at by our *Princes*; but never mated till our eight *Henry* (who was first to his great *council*, first unseal'd the eyes of his dark *blindness*, and is able all to *search Scriptures* whether the *liberty* thereof whereby the *Clergy* became *oppressed*, no farther then they agreed with the *Original*, which was so evident that I suppose the *holy spirit* more able then any *man* or *council* to dictate in expellions *must* (as to be apprehended) that the sense of every *man* convinc'd those afore said *visions* and *rebellious inferences*. Then he uphatcht the *lines* of this *Hierarchy* from its dependance on the *Pope*, and affixt it more immediately to his *Cowne* with the stile of *Supremum caput Ecclesie Anglicane* which was his *ancient right*. Surely that sage *Paul* ment as it exprellt deepe prudence to unward the *Kingdome* of a *foraine* servitude to exprellt it *mighty* confidence in their *Prince* to the *scale* of whose prerogative it added the waite which was formerly its *bulwaxe*; An additament (being to the *person*) perhaps no lesse *cumbersome* to prerogative then quarrel'd at by the *prelacy*; For shall not the *Prince* by wholesome and *steddy providence*, temper and qualify the *headinesse* and *fiery suggestions* of his *Clergy*? they (swolne aloft from an *inferior ranke*) are soone *inflated* with *ambitions*, and under the *false glass* of service to their *master* deligne their own *interest*, and in the end his *rising*; for could they by a *higher power* check the curb of *Law*, they would soone degre into their *ancient separation* and *priviledges* so *mental* to *monarchy*, which the *Hierarchy* being now *imperfect* cannot but as naturally *Covet* as it is to be *ambitious*; The attempt of which perhaps may expose even *Majesty* (quod latet et deus) to much *sufferance*, and hurry the *people* (so patient of *Church-priests* to *combustions*; certaine it is, *Liberty* of *preferments* tempers *men* to *hanker* after their *injoyment*, and distracts from that *diligence* of *superintendency* intened by the *Gospell*: whereby the *people* become *libertines*, and they like *Gallio carelesse* of those things. Thus those *competencies* which our *Ancestors* by the name of *Tiths* dedic'ed to preserve *knowledge* in the *Laitie*, are diverted to erect a *greatness* in the *Clergy*, and *holy orders* are undertaken as a *beneficiall office* not of *edifi-*

24 H. 8. 12.
25 H. 8. 19.
35 H. 8. 1.
A Carthusian's case
5. Rep. de. In re
regis Eccl.
Dan. 26. 11. 8.
1. 11. H. 4. 37.

e Perfectum est
comu nihil est
extra accipere.
Arist. 2. eth.
Tex. 23.
Et appetitus ma-
nens non est nisi
morus ad forma.
1. Phys. Arch.

* AGs 18. 17

^a Mach. de
Princip.
^b Tacit. 1. Ann.

ence, but to acquire honour and revenue : as if Religion were as *Machiavill* designs only ^a *fallere civitates*, ^b & *regere vulgi animos*; Sit alite *de xtro*, blest be the age when each Church shall be reindowed with a full competence, that each incumbent may contentedly acquiesce *παρασκευαζω* *superintendere* to oversee his single charge : that so some ministers might not be necessitated to hackney out their age in penury and scorne, while the rest perhaps lesse worthy, not more Divine, deboynt and scandall their profession in the riot of superfluity and excesse : endeavoring in the interrim to patch up their own deficiencies by ammu-ling, & entertaining the gasing senses of their dull parish with perfumes, pictures, chantings, gorgeous and solemn services, &c. now heere, then there, now low, then aloft, now Priest, then people, then clark, then quire, by which sportive varieties some weake soules are posselt that Gods Service is more sensuall then cordiall, or that their is a deepe mystery in the meere forme of worship, and industring to keepe conformity with the severall changes become disabled to settle and compose themselves to a steddinesse of devotion; stifling indeed the pish of true religion in the barke, which like a simple Infant is so strait- ned in the prison of his garment, that it scarce has liberty to vent breathe. Lo all this is to the high impayring of that which is indeed the miracle of Christianity : To observe the supposed sonne of a ^a Carpenter, ^b A man of sorrowes, to inspire onely a few unknowing publicans, men in raggs, silly women, To waive the assistance of Kings and Princes (whom his diety might have stoopt) to neglect the flights of eloquence ^c the intinsing speech of mans wisdoms, the enchanting symphonies of Musick, pomp or sumptuousnes, only with naked simplicity, innocence, meeknesse, temperance and humility, those celestially graces ^d in plaine evidence of the spirit, and of power to assault powers, principalities, ambitions, lusts, to force men from the riot of their appetites, levell their high thoughts with the Earth, and to reduce the disobedient onely with the spirit of gentlenesse, and admonition, or at most, ^e d'ssertion, by these low accomo- dations to disperse his doctrines, argues in deed a Divinity in the author and a purity in the ordinance; Whereas to have sown his Religion and preserved it by the ayd of power, pompe, vio- lence.

^a Mark. 6. 3.
^b I say 53. 3.
Mat. 9. 9.
Mal. 4. 18. 21.
Iohn 11. 2.
Mal. 2. 6. 7.
^c Cor. 2. 4.
1 Cor. 1. 17.
&c.
d 1 Cor. 2. 1.
&c. ver. 4.

^e Mil. 10. 14.
1 Cor. 5. 13.
1 Tim. 1. 20.

lenes, inquisitions, burnings, fines, imprisonments, &c. had evidenc'd nothing of a miracle, for by such politick principles Mahomet and the heathen have infused and fortified their Idolatries; It is the badge and Emblem of a Christian (not Pomp, not Pallaces, not Pictures, Altars, Fire, &c.) but humility and devotion in the heart, which argument as it alone convinces all controverfy in opinion, so does it orthodox Christianity to be Divine; Then does the Church of Christ most flourish when people are religious and good, not when the Clergy are aloof and proud; perhaps of this Diana to much,
By whose craft, &c.

4 Acts 19. 18.

Observe we from the premises, as the novelty of the Romish Church, so the difficulty to reconcile it to us; Our Doctrines are affirmative and derived from all authority, such as neither the Romish Church nor any considerable body of Christians ever disaffirm'd; Those positions which they adde, and we explode, they either futher upon darke tradition, or squeeze obscurely from the Text; to what is demonstrated, or evidently implied by the Scripture, we subscribe; Their super-
formations as we cannot pedigree their divine origin ill, so we justly suspect to be introduced by designe: and good cause; for their is scarce one doctrine wherein we vary, but it contributes (a capite ad calcem) as the sence of it at lest is now diverted, to uphold some or all the aforesaid lavish usurpations of their Clergy; Now were their Hierarchie, and those superiours level'd to their primitive humility (Learns of me, for I am humble and in heart lowly) and diligence (woe is me if I preach not) those after births would of themselves moulder off as uselesse and ungespellary. But tis so sensuall to tyrannise in a separate Dominion, to riot uncontrollably in excesse and sloth, that their self-conviction can no more probably be expected, then that Belzebub should cast out Divills, and their devout lay-vot-wif is so awed by their authority, and so fitted by confession, that he dares not unhood his understanding so much as to resent the mystery; Indeed they have beene so provident during their universall sway over Christendom, as to suffer few Ancient wrightings to be deriv'd unto posterity to convince their grosse incroachments; Some Fathers,
they

Mat. 20. 26.

Mat. 18. 4.

1 Cor. 9. 16.

Mat. 9. 34;

Mat. 3. 23.

The Interest of England, &c.

they have *father'd*, others they have *purg'd*, the rest *confound'd*, *Books* as well as *persons*, so that to argue by *antiquity* seemes to be an *impar congressus*, as to joyned *issue* where the power of *one party* has purloyn'd the *evidence*, nay has late *Judge*; The *Scripture* only we receive as an impartiall stand-
*er*d in its *naked purity*, which by its *primitive* dispersion, and *Divine providence*, is uncorrupted, though the *Iesuits* (be-
 ing thereby too evidently convinc'd) beguile us that and be-
 spatter it, therein belisfully striking at the root of all *Christi-*
anitie.

2 Theff. 2. 10.
 13.

Now because men will not receive the truth that they may be
 saved, God sends them strong delusion that they believe a lye:
 and certainly the *Inferior Priest* by his rash vow of blind
 obedience is so muffled, that hee mostly apprehends not the
 aforesaid *misteries* of the papacy; but simply in some sort of
innocence is precipitated to uncouth enterprises; and the cre-
 dit of his hot zeale and boldnesse beares up the reputation of
 the *Romish cause*; In which actions though I totally explode
 his presumption in the defiance of our *Lawes*, yet I pittie that
 the zeale (if it be so) of so much *ingenuity* should be
 misguided: and since he that professes with the truth but for-
 mally, loosely, and not of conscience, is supposed in darker plight,
 then he that professes conscientiously opinions that are un-
 true, if not blasphemous, Therefore as Paul of Israel (my
 hearts desire and prayer to God is, that they may be saved, for
 they have the zeale of God, but not according to knowledge) so
 tis my charity, as not to force Romanists that are now possess
 from the means of truer knowledge, so not totally to disable
 them the practice of Christianity; It can be no attractive to
 our religion, to instate them in condition to be of none; ei-
 ther permit we *Recusants* no subsistence in this Kingdome, or
 admit them to be no *Atheists*.

a Rev. 18. 2.

b Rev. 17. 9.

c R. v. 17. 6

d Rev. 18. 13.

e 2 Thess. 2. 10.

Tis prophesied that in the fulnesse of time^a *Babylon* (that
 b City seated upon seven hills, drinks with the blood of saints,
 that has made^c merchandise of the souls of men, and has inebri-
 ated all Nations with the cups of her fornication) must fall;
 c Him God will consume with the spirit of his mouth and destroy
 with the brightness of his coming; And certainly where
 the

the Gospel is preached in its true purity, liberty, and power, that black darknesse vanishes as a mist before the Sun; Ponder we in this Land, where it gaines settlement, if it be not either where there is but *darke instruction*, or where the pride, ignorance or loosenesse of a Minister scandals his profession; Adapt we our Church-Discipline, that it may ingage our Ministry to diligence more then interest, that people be so superintended, as to become neither *fettish* nor *libertines*, that there be a vigilant and *handy-eye* over sinne as well as schisme, the Romish Empire which covets darknesse will be soone confounded, mauger the utmost endeavour of hir instruments.

In the interim some gentlelesse to such adversaries as are now possesse in conscience, as it will argue confidence of our own cause, and brotherly longing for their fellowship, so may it insinuate and court them into a kindly approbation of our happinesse in the liberty of Divine knowledge; which knowledge will soone unvaile even to such as are *ingenuous Priests* the project of their imposed drudgery, To the lay-votarilt, of confession and ignorance, which they cannot but resent with indignation, and improve to undeeave themselves, apprehending how their estates, strengths, and zeale are employed implicitly as *Dromedaries* to support the insolence, state and rior of their superior Clergy. *Religionis sue abusus, quastus sacrificum est in causa*, so Postellus: Nor can they be deterred by our present factions, since both ours, and the variance which is in most of the reformed Churches is nothing dangerous because not doctrinall; Tis onely in discipline charg'd to be overgrowne or introduced for politick delignes, or in Ceremonies which by some are thought indifferent, by others absolutely unlawfull, by none essentiall to sa'v'ation; These doubtlesse the difference being interest not divinity, and consisting in the garment not the body, time and ripe providence will temper to a reconciliationment.

But if some Priests according to the proposition may not be admitted upon the grounds of charity, and confidence; let it be argued upon the grounds of humane reason.

The profession of a Romanist so necessitates him to the per-

Lib. 1. de orb.
Concord. cap. 7.

* Nemo pre' uni-
tur esse immenor
eterna salutis.

sonall imployment of his confessor, that unlesse we suppose him totally * heathenish and unchristian, we may assure our selves that he *commenges* with his Priest; And well may the rigour of our Law inforce Priests to privacy and disguise, but never to a totall abjuration; for absolutely to dissent their party, were to infridge their vow of obedience, to renounce their orders, of which (some presume) they make conscience, or they would not *subje*ct themselves to so much sufferance; restraint rather quickens their inventions to evade, then flats their resolutions to adventure, since the difficulty of the action intiles it as to them, *meritorious*; Perhaps to that *deboistnesse* which in *feraine* parts among Priests is so notorious upon such relaxation would here display it selfe in its proper colours, whereby the seduced people would be no longer cosend by their glosse of sanctity, and the *loosenesse* of our owne ministry, not so much discourage us, as if *unparaleld*.

Cass. Contar.
De Rep. Ven.

Now the sage Venetians fadoming that dependance which the whole Clergy have upon the Sea of Rome, forbid all Priests their *Councells* with a *Fora y Preti* by the voyce of common Cryers, but *Iesuits* they experience to be so *flyly* officious in State contrivements, that they banisht that order their *Dominions* upon paine of death; Nor is it memoris'd that any have violated that Law, for that neither conscience nor vow obliges them to so desperate a service since their Priestly office as it relates to God may be dispatcht by others; This ground onely is that which will disburthen us of *Iesuits*, and those *superstuous* swarmes of Priests which now cloy and pester us: permit we upon good testimonie and security of quiet conversation some few *seculars* such as are borne free-English to enjoy their birth-rights; Let their number be so straitned as they have no leasure from their function to be tampering in the State, let them be injoynd a difference in habit, whereby they may be distinguisht, and avoyded, As conscience would not Egge on the recidue to attempt hither with such perill (of unavoidable death if apprehended) where they are not necessary in their calling, so much mischief might chance to be prevented which they now project under the maske of Gallantry and disguise.

Nor

Nor can such a prudentiall act be instil'd a toleration of Idolatry, since we charge that Religion with so many present disabilities, &c. as are else-where exprest, as also with a drift in time of * totall extirpation: Not to execute the utmost * *Vid. Claus. 7.* severity of punishment, is not an allowance to the crime; Of two evils upon which we are necessarily inforced, tis wisdom to chuse the least; as we rather suffer mischiefs, then an inconvenience; Therefore prohibit we not masse in the houses of Embassadors, nor punish we any though the * Statute 4: 3. Eli. 8. votes it to be forbidden by the Law of God, a sin and detestable; *b Multa conceduntur per obliquum, que non conceduntur de b 4 Reg. 20. directo.*

Thus I have expot'd my sence, vindicat ed I hope sufficiently from favour to their cause, though perhaps not without pity and some tendernesse to misguided zeale and persons; All which I submit as ingeniously to better reason as is expected unto mine.

8. Clause.

That all persons that shall practice to absolve, perswade *Withdrawing from allegiance or Religion.* or withdraw any of the Subjects of the Kings Majesty, &c. from their naturall obedience to His Majesty, his heires or successors, or to reconcile them to the Pope or Sea of Rome, or to move them or any of them to promise obedience to any pretended authority of the Sea of Rome, or to any other Prince, state, or Potentate, * or shall openly * *Saying masse in open and known places.* say or cause masse or any other idolatrous service to be said in open and notorious places, whereby any Protestant may have liberty, and be permitted to enter, by the will and free consent of such person so saying, or causing it to be said, That then all such persons, their procurers, counsellors, ayders, and maintainers, knowing and consenting to the same, shall be to all intents adjudged. &c. [Ut ante.]

3 *146.* 4.

The former part of this clause is expresse in 3. *Jac.* 4. the latter may obviate a mischief which is too frequent, scandalous, and temptations, at the perill of such as have best opportunity to avoyd it.

9 Clause.

Delivery of the
armes of a Re-
cusant.

THat if any Popish Recusant shall not before the day of _____ and so from time to time voluntarily deliver up all his Armour, or Ammunition, &c. or shall knowingly keepe or detain either to his owne use, or to the use of any other, any such Armour, Ammunition, &c. other then such quantity as he shall be allowed to retaine for the necessary defence of himselfe, his House and family such Recusant being thereof convicted upon reimo of two Iustices, or other testimony shall abjure the Realm, if he shall returne he shall be adjudg'd a Traytor &c

1 *Jac.* 4.3 *14.* 4.

Formerly such concealments have beene practis'd, that the Lawes injoyning Iustices to search become fruitlesse, or if upon diligent inquiry Armes, Ammunition, &c. were discovered, the only penalty was removall, and the offender becomes instructed how more closely to conceale a new supply; But a clause to this sence, imposing the delivery and retainer upon the perill of the possessor, wherein if he proves faulty, he undergoes so deepe a censure, will doubtlesse be more effectual to disarm them.

10. Clause.

To discharge
the estate of a
Recusant of in-
cumbrances by
Statutes, &c.

THat it shall be lawfull for all Recusants seised of estates in Fee, or Tayle, to dispose of them by sale or otherwise according to the due ceremonies of Law, acquitted of all former forfeitures, and penalties incurred by reason of any former statute, composition, or agreement meerly for Recusancy.

A Recusants Land is so incumbred and charged by severall Statutes in duties to the Crowne, that without some clause to this sence, few will adventure to purchase upon their Titles; And it seemes reasonable if we disable their issue to inherit, to inable them to sell for their best advantage; provided that if they transplant their families, their money be returned by way of exchange, and not transported.

11. Clause.

THat all men whatsoever, that doe or shall inhabite in the Kingdome of England, or Dominions of Wales, being of the age of one and twenty yeeres, shall within one yeare next ensuing or within one yeare next after they shall attaine to the age of one and twenty, become of sound mind, out of prison, or returned into the Land, &c. take the Oath hereafter mentioned before the Minister and Church-wardens of every such Parish where they shall inhabite, openly in the Church after Evening Service in some Lords Day, which taking, together with the name of the party, the Minister and Church-Wardens shall register in some booke to be kept for the same purpose, and for such their entry shall have . . . And if any person shall neglect or not tender himselfe to take the same Oath in manner and forme aforesaid, the said Minister and Church-Wardens shall certysfe the name of such person to the next generall sessions, and he shall incurre being thereof convicted, the dangers, penalties, and forfeitures ordained and provided by the Statute of provision and premunire made in the sixteenth yeare of the raigne of King Richard the second. &c. I suppose the Oath to this effect.

An Oath of allegiance to the King, and fidelity to the Kingdom to be taken necessarily by all.

3 Idc. 4.

An Oath of
allegiance to be
taken by all
persons, &c.

1. I, *A. B.* doe truly and sincerely acknowledge, testifie and declare in my conscience before God and the world, that our Sovereigne Lord King *Charles* is lawfull and rightfull King of this Realme, and of other His Majesties Dominions and Countries.

3 Id. 4.

2. And I sweare from my heart, that notwithstanding any declaration, or sentence of Excommunication or deprivation made or granted, or to be made or granted by the Pope or his successors, or by any authority derived, or pretended to be derived from him or his Sea against the said King, his Heires or Successors, or any absolution of the said Subjects from their obedience; I will beare faith and true allegiance to his Majesty, his Heires and Successors, and him and them will defend to the utmost of my power, against all conspiracies and attempts whatsoever which shall be made against his, or their persons, their Crowne and Dignity, by colour of any such Sentence and Declaration, or otherwise.

3 Idc. 4.

3. And I will make known unto His Majesty, his Heires and Successors, all treasons, and trayterous conspiracies which I shall know or heare of to be against him or any of them.

1 Eli. 1.

4. I doe also promise, and vow that to my power I shall assist and defend all jurisdictions, priviledges, preheminences and authorities, granted or belonging to His Majesty, His heires and successors, or united and annexed to the imperiall Crown of this Realme.

Protestation.

5. I shall also maintaine and defend as far as lawfully I may, the power and priviledges of Parliament, the lawfull rights and liberties of the Subject, and every person that takes this Oath in whatsoever he shall doe in the lawfull pursuance of the same.

Protestation:

6. And to my power, and as far as lawfully I may I will oppose and by all good wayes and meanes indeavour to bring to condigne punishment all such as shal either by force practice, coonfels, plots, conspiracies, or otherwise, do any thing to the contrary of any thing in this present Oath contained.

3 Idc. 4.

7. And these things I doe plainly and sincerely acknowledge and sweare according to these expresse words by me spoken,
and

and according to the plaine sense and common understanding of the said words, without any equivocation, or mentall evasion, or secret reservation whatsoever; and I doe, and will renounce all pardons, dispensations, or absolutions whatsoever to the contrary.

8. And I make this recognition and Oath heartily, willingly ³ *Id. 4.* and truly, upon the true faith of a Christian. *So helps me God.*

He that deliberately, *præcogitate*, shall refuse *such an Oath. ut videtur*, has designs of *Treason* to the King, or *State*; He that maliciously, *præcogitate*, shall infringe it, *implies* he is *no Christian*; As *Divinity* confounds the one, so *Jus gentium*, the Law of Nations, explodes the other.

Rerum progressus ostendunt multa quæ in initio non povidentur. 6. Rep. 40.

The Drift.

May Glory be to God, in the liberty, purity, power of his worship; Honour to my King, in the might of his dominions; Prosperity to my Country, England, in the Unity of its Interest; And

May some moderate Overture bee here hinted as may contribute to stanch the gore of *Ireland.*

Faxit Dem.

FINIS.

Errata.

For *relution* p. 15. l. 21. r. *relustancy* p. 16. in the margin for *Criccus* r. *Lincus* p. 23. l. 11. for *towed*, r. *towed* p. 24. l. 1. r. that for *Forgery*. id. l. 34. for *inaudita* r. *inaudite* p. 25. l. 4. for *release* r. *Rehearse* p. id. l. 30. for *Δυακν*, r. *Δυακν* p. 31. l. 20. for *superfortation* r. *superfetations* ib. l. 34. *inandita* read *inandita*.